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SOCIOLOGICAL NOTES.

The Summer School in Philanthropic Work,¹ to be conducted by the Charity Organization Society in New York City, June 18 to July 28, 1900, announces its third summer course. The addresses by specialists from different cities, the visits to institutions in New York and vicinity and the practical work on the part of those who register as members of the school, have been arranged to illustrate five main topics as follows:

The Care and Treatment of Needy Families in Their Homes.

Dependent, Neglected and Delinquent Children.

Medical Charities.

Institutional Care of Adults.

Neighborhood Improvements.

The school will continue during six weeks, half the time being devoted to the first topic. It is designed to give to graduate university students and to persons already engaged in philanthropic work, as far as the limited time permits, a first hand view of social conditions in New York and the philanthropic efforts at their improvement. In the nature of the case, so brief a course must be introductory only, but following the experience of the two previous years, it will seek to help two classes of persons, first those who look to philanthropic work as an occupation, and second, those who having a general interest in social work, serving perhaps on important committees or boards of direction, desire a closer knowledge of conditions and remedial agencies.

An outline of the topics for discussion each day during the course follows, subject to change in detail as need may require.

Monday, June 18.—Registration. Assignments to district work. Preliminary assignment of topics for report.

Eight p. m.—Social meeting.

Tuesday, June 19.—An address upon the object and scope of the school.

An address upon the purpose of charitable endeavor, to show the co-ordination in charitable work in general, and in the topics on the program.

An explanation of the United Charities Building, with visits to some of the offices.

The Treatment of Needy Families in Their Homes.—June 20 to July 7. Dr. Jeffrey R. Brackett, of Baltimore, in charge, June 20 to 26.

¹ Contributed by Dr. Philip W. Ayres, New York City.

Wednesday, June 20.—An address upon the treatment of needy families, covering the general features to be discussed during the three weeks following. Visits to district offices of the Charity Organization Society.

Thursday, June 21.—The first considerations in a case of need. How to get the facts. A study will be made of the Registration Bureau and Application Bureau in the United Charities Building.

Friday, June 22.—The uses and limitations of material relief. Discussion by members of the Association for Improving the Condition of the Poor, the United Hebrew Charities and the St. Vincent de Paul Society. Visits to Jewish charities.

Saturday, June 23.—A summary of the salient points discussed during the week, by the members of the class appointed for the purpose, and a review of district work done during the week.

Monday, June 25.—Public out-door relief; the experience in leading American cities. Visit to the Brooklyn Bureau of Charities.

Tuesday, June 26.—The problem of finding employment. In the evening an address upon the tenement home with lantern photographs.

Wednesday, June 27.—The care of families in which there is sickness. Visit to the Nurses' Settlement.

Thursday, June 28.—The inculcation of thrift. Visits to institutions for saving. In the evening a visit to the lower East Side.

Friday June 29.—The removal of children from their homes.

Saturday, June 30.—Summary of the week and review.

Monday, July 2.—Co-operation in securing aid and attention for families; illustrations from the work of the Charity Organization Society in Baltimore.

Tuesday, July 3.—The part of personal influence in establishing independence; illustrations from the work of the Associated Charities in Boston.

Wednesday, July 4.—Visit to a charitable enterprise removed from the city.

Thursday, July 5—An address upon the causes of criminal tendencies among boys.

Friday, July 6.—The attitude of non-sectarian agencies toward religious teaching in the home.

Saturday, July 7.—Summary and review.

The Care of Dependent, Neglected and Delinquent Children.—July 9 to 14, Mr. Homer Folks, of New York City, in charge.

Monday, July 9.—An address upon institutional and placing out methods in dealing with children. Visit to the municipal institutions for children on Randall's Island.

Tuesday, July 10.—Relations between public authorities and private agencies in the care of children. Discussion by representatives of the work of the State Board of Charities, the municipal department of charities, the Children's Aid Society and the State Charities Aid Association.

Wednesday, July 11.—The prevention of cruelty and the care of neglected children. Visits to institutions for children.

Thursday, July 12.—An address upon what can be said for the parents of dependent, neglected and delinquent children. Visits to institutions, continued.

Friday, July 13.—The care of delinquent children, what part does placing-out occupy in this case? This subject will be discussed with special reference to the placing-out work of the Massachusetts State School for Boys at Westboro, Mass.

Saturday, July 14.—Summary and review.

Medical Charities.—July 16 and 17, Dr. Silas F. Hallock, of New York City, in charge.

Monday, July 16.—The proper sphere of medical charities in New York City. Visits to Bellevue and other public hospitals.

Tuesday, July 17.—The care of contagion, including tuberculosis. There will be a study of the work of the municipal laboratory of the Department of Health. Visits to dispensaries and a typical private hospital.

In the evening a discussion of medical care for children.

Institutional Care of Adults.—July 18 to 21, Professor Samuel McCune Lindsay, of Philadelphia, in charge.

Wednesday, July 18.—Municipal care for adults. A visit to the Municipal Lodging House.

In the evening an address upon almshouses in England and the United States, illustrated with lantern photographs.

Thursday, July 19.—County poor houses in New York State. Visits to the almshouse and the correctional institutions on Blackwell's Island.

Friday, July 20.—State supervision of private and public institutions. Discussion by representatives from the State Board of Charities and the State Charities Aid Association.

Saturday, July 21.—Summary and review.

Neighborhood Improvements.—July 23 to 28, Mr. Edward T. Devine, of New York City, in charge.

Monday, July 23.—The purpose and scope of social settlements. How far are their objects attained? Visits will be made during the course to several settlements.

Tuesday, July 24.—The movement for small parks and playgrounds in crowded neighborhoods. Illustrative visits.

Wednesday, July 25.—Housing as a municipal movement. Visits to improved tenement houses.

Thursday, July 26.—The progress of municipal activities affecting the welfare of wage-earners. In the evening an address illustrated by lantern photographs.

Friday, July 27.—Summary. During this week visits will be made to vacation schools, recreation piers and departments of municipal administration illustrating the main topic.

Saturday, July 28.—Closing visits.

Among those who have taken part in the work of the school in previous years, and who are expected this year, are: Mr. James B. Reynolds, head-worker at the University Settlement in New York; Mr. Jacob A. Riis, Miss Zilpha D. Smith, general secretary of the Associated Charities, Boston; Miss Mary E. Richmond, general secretary of the Charity Organization Society in Baltimore; Mrs. Mary Kingsbury Simkhowitzch, head-worker at Friendly-Aid House, in New York; Dr. George F. Keene, of Providence; Dr. William H. Park and Dr. Henry D. Chapin, of New York; Dr. Stephen Smith, member of the New York State Board of Charities, and Mr. Robert W. Hebberd, secretary of that board; Hon. John W. Kellar, president of the Department of Charities of the City of New York; Dr. J. S. Billings, librarian of the New York Public Library; Dr. Josiah Strong, president of the League for Social Service, and Dr. William H. Tolman, secretary; Mr. N. O. Fanning, of the Department of Correction; Mr. William M. F. Round, secretary of the New York Prison Association; Mr. Mornay Williams, president of the Board of the New York Juvenile Asylum; Professor John R. Commons, of New York.

The school is in charge of a committee of the New York Charity Organization Society, including members from different cities who have given much care and time to the movement. The names of members of this committee are: Mr. Robert W. de Forest, New York (chairman); Dr. Jeffrey R. Brackett, Baltimore; Mrs. Glendower Evans, Boston; Mr. Homer Folks, New York; Dr. E. R. L. Gould, New York; Dr. Silas F. Hallock, New York; Miss Anna B. Jenning, New York; Professor Samuel McCune Lindsay, Philadelphia; Mrs. Charles R. Lowell, New York; Professor Richmond Mayo-Smith, New York; Miss Mary E. Richmond, Baltimore; Miss Zilpha D. Smith, Boston.

In previous years several members of the school have found residence in the social settlements of New York, Brooklyn and Jersey City, which affords an additional help in studying life in its different

phases in crowded neighborhoods. A limited number can secure similar accommodations this year. Board varies from six dollars per week upward.

A registration fee of ten dollars is received from each student. A few scholarships remitting this fee are available. The requirements for admission are that one must have completed a college or university course, or have had at least one year of practical experience in philanthropic work.

It is not desirable that the enrolment of the school should be large; only a limited number of members, therefore, will be received. Persons contemplating membership are requested to read the following books before registration:

Warner, "American Charities."

Richmond, "Friendly Visiting among the Poor."

The latest report of the New York Charity Organization Society.

Other reading suggested but not required:

Loch, "Charity Organization."

Woods, "City Wilderness."

Wines, "Punishment and Reformation."

Reports of the Boston Associated Charities, Baltimore Charity Organization Society, New York State Charities Aid Association, New York Association for Improving the Condition of the Poor and the New York Children's Aid Society.

The sessions will be held in New York, usually in the Library of the Charity Organization Society.

For further information address the director of the school, Dr. Philip W. Ayres, United Charities Building, 105 East Twenty-second street, New York City.

A New Departure in Social Settlements.¹—In response to an appeal from a clergyman in Hazard, a squalid, wretched little town in the heart of the Kentucky mountains, the Federation of Women's Clubs of that state established a social settlement for work among the mountaineers during last August and September. Three able women volunteered their services. One of these had, in the past, tramped and ridden through the remote valleys and coves of this upland region, distributing papers and magazines, so she knew well the conditions which were to be met.

A word about these Kentucky highlanders. In point of civilization they are just where their pioneer ancestors were a hundred and twenty years ago, having lost in this interval the common institutions of

¹Contributed by Miss Ellen C. Semple, Louisville, Ky.

church and school, which had been left behind in the denser population of the Atlantic plain. Hidden away in an almost inaccessible country, isolated by mountain ranges from the outside world and *from each other*, their naturally fine stock deteriorating constantly from the effect of too close intermarriage, moonshine whiskey and wretchedly cooked food, these people have degenerated in many respects; and yet, in talking with them, one is deeply impressed with the fact that the material is sound and good, that all the abiding excellencies of the Anglo-Saxon race are here, though overlaid with ignorance, thriftlessness, and immorality.

The social settlement was established in a camp near Hazard, the original "Hazlan" of John Fox's Cumberland Vendetta, and the scene of the famous French-Eversole feud. It is a town of about six hundred inhabitants, on the North Fork of the Kentucky River, about forty miles from the nearest railway station. The journey thither was made in a wagon which carried the *impedimenta*, and took the greater part of two days, because of the unspeakable mountain roads the average rate of travel being a little less than two and a half miles an hour. The tent was pitched about half a mile from the town, in the midst of a cedar grove on the top of a knoll. It was made as clean and attractive as possible, decorated with flags, Japanese lanterns, and photographs of the best pictures. It was provided with a bookcase made of a box draped with an embroidered cover, and a dressing-table, also made of a box, covered with white cotton put on with brass-headed tacks. The cots were made presentable with spreads and pillows. Outside were hammocks, steamer chairs, and a table with flowers and books. Shelves nailed to the trees about held papers and magazines. The kitchen was off to one side in a booth made of cedar boughs and covered with an oil-cloth. One who has seen the dirt, poverty, and desolate lack of beauty in the interior of a mountain cabin, can realize what a revelation this camp was to the people who visited it.

The novelty of the tent and the things done there attracted the people in large number. Its fame spread over range after range, and penetrated as a rumor of the wonderful unto remote coves. One visitor presented herself at the tent door one day with the words: "I heard tell 'way over on Greasy Fork how there wuz a woman here as gives away picture books, and I always allowed I wanted a picture book, so I walked seven miles over the mountains to git hit." From thirty to forty came to the camp every day. They commenced to arrive at six in the morning, and the last did not leave until six in the evening. Daily the guests at dinner and supper amounted to twenty or twenty-five.

The work done was chiefly with the women, for they were most in need. The entering wedge was an invitation to the girls to come up to the camp and help cook supper or dinner; everything had a picnic air, but the soundest lessons were taught. Their instructor had taken a course in the school of hygienic cooking at Battle Creek. The best ways of cooking bread and simple vegetables were taught. Whole-some beaten biscuits were substituted for the jaundiced soda biscuit, which forms the chief reliance of the mountain housewife. A general tendency on the part of the girls and women to wash the dishes in the handbasin and wipe them with the skirts of their dresses had to be checked and finally eradicated. And after a week or two a habitué of the camp would wither with a look of disgust a new-comer who tried this trick. The table was spread out under the trees, laid with spotless cloth and napkins, and provided with a vase of flowers surrounded by sprigs of cedar in lieu of a centre-piece. The comment of one of the girls was: "I never seed flowers on an eating table before. I never did think of hit, but things eat better when they look pretty."

About ten o'clock in the morning the stores of Hazard were visited, with the purpose of inviting to the camp any women who might have come to town—a monthly or tri-monthly expedition—to purchase supplies. One day they found a gaunt woman who had come "mule back" fifteen miles over the mountains to buy a slade, used in weaving. They asked her to come up to the camp for dinner and a rest in the hammock, but she could not be induced to "lay in that seine." She investigated the kitchen and took a lesson in biscuit making with keen interest. When a group of girls arrived for the sewing class, which was then learning to hem-stitch white ties, she was provided with a piece of muslin, proved an apt pupil, finished one end of her tie, and said she would do the rest at home. Late in the afternoon, when she was ready to leave, with hands full of papers and magazines, an unwonted light came into her pathetic face as she said, "I never seed any quare women like ye all before. I come to town to-day, aiming to get my slade and go right back on Carr's Fork; and now I seed the best thing I ever seed in all my life."

In a little while the work was in running order along many lines. There were classes in sewing, cooking and reading every afternoon, and a kindergarten was instituted for the little children. One young man, a school teacher, came for an hour every day for lessons in short-hand. Boys were to be seen stretched out under the trees, reading the juvenile literature provided for them, sometimes three heads close together poring over the same *Youth's Companion*. But the most difficult and delicate task was to instill into the women and girls the

great feminine principle of morality. Among these people personal immorality is not even under the ban. The girls as a rule are pure; but they marry when between thirteen and eighteen years old, and it is after they have become wives and mothers that they lose any sense of chastity they may once have had. The evil, therefore, dwells by the hearthstone, and the only example for the young to copy is one of wrong, all this, too, in the prevailing one-room cabin.

In one respect the Hazard camp reached the ideal of the social settlement. During the seven weeks it was in operation none of the natives suspected its philanthropic purpose. This was due in part to the rare tact of the women who conducted it, but also to the democratic spirit of social equality which is characteristic of all mountain communities. The assumption of superiority is inconceivable to these people, and there is something in their bearing that at the very start forbids condescension.

The cost of this settlement for seven weeks was a hundred and seventy dollars. No small part of this went for transportation over the mountains from the railroad station. It is the purpose of the Kentucky Federation to continue the settlement next summer, opening it early in June; and there is a plan on foot to put it into permanent quarters in a cabin, so it can be in operation a larger part of every year.

Swedish Industries.¹—The *Economisk Tidskrift* (Häften 7-9, 1899) presents a digest by K. Key-Åberg of the annual report of the board of trade with reference to manufactures and industry. These are considered from the standpoints of geography, history and industrial statistics, the digest attempting "to fill out the skeleton of statistics with flesh and blood from geographical and historical sources."

The report bears evidence to an energetic display of force and initiative in the field of Swedish industry. The official figures foot up to the following totals: Businesses, 8,974; laborers, 220,202; value of output, \$211,500,000. In these figures mines and dairy-works are not accounted for, though they are among Sweden's most important industrial undertakings; other inaccuracies, such as double reckonings, etc., also distort the totals. With corrections of such inadequate and misleading figures, the final results would stand about as follows: businesses, 11,526; laborers, 254,531; value of output, \$265,400,000. The chief value of this report, the reviewer says, lies in the fact that the various industries are subjected to an individual examination. Tables are constructed showing the comparative strength of the

¹ Contributed by Dr. A. G. Keller, Yale University.

various industries, and of the various provinces with respect to industry. The tabular form is effectively used elsewhere in the article.

For purposes of industrial classification Sweden may be divided into three sections: the region north of Lake Siljan, comprising the larger part of the kingdom, supports from its pine forest a great timber-cutting industry; in the south agriculture is possible and profitable, and a great expansion of modern industry has taken place, while the central region is devoted chiefly to mining.

In the extreme south (Malmöhus province) the raising of the beet and the refining of sugar is coming to be a great industry; after having been tried many years unsuccessfully, the culture of the beet is made possible by the production, in Germany, of a superior (white) variety. The import of sugar has fallen from 68,200,000 pounds per year in 1892 and 1893 to about 1,980,000 pounds in 1897. The distilling of brandy is a special industry of Kristianstad; it is distilled from potatoes, the whole industry paying a tax of about \$270,000.

In the south, certain inventions of machinery and tools have set upon its feet a large dairy-trade; there are now shipped yearly 52,800,000 pounds of butter and 220,000 pounds of cheese, to a value of some \$11,340,000. Areas of production have been much combined in this field; where the concerns were small and individual, ruinous competition has ensued.

Mills have increased their power and output to such an extent since 1892-4 that, whereas in that period on the average 66 million pounds of wheat and 39,600,000 pounds rye flour were imported, in 1897 these figures had sunk to 11,660,000 and 14,520,000 pounds respectively. In 1897 there were imported 242,000,000 pounds of unground wheat and 99,000,000 pounds unground rye.

Metal and textile industries and breweries are confined to the neighborhood of Stockholm and other of the larger cities. The manufacture of glass, wood-pulp and paper, matches and tobacco is flourishing, and the quarrying and export of stone, together with the clay and lime industries, are the objects of ever more eager attention. Mining is among the growing industries, though it is hampered much by the lack of native coal-fields. Blast-furnaces are fed with charcoal, and the production of iron is therefore dependent almost entirely upon the integrity of the forests. Many of the present mines have been worked since the early Middle Ages and some from a remoter antiquity. Iron is the chief product; gold, silver, copper, zinc, etc., are also mined. The forests are none too thick, and yet must do double duty, for the sawing and planing mills, especially along the coast,

demand a great deal of timber for the maintenance of Sweden's largest export industry.

After some such general review of the subject, the writer goes into detail and examines individually each of the Swedish provinces. Several instances will serve to illustrate the treatment of this part of the report.

Stockholm, the capital, is described separately. As a matter of history, in 1760 Stockholm was very prosperous and apparently committed to the mercantile system of the time. This prosperity was a false one, however, for it rested almost entirely upon foreign initiative, and so could not endure. The exotic growth died by 1800; less than half as many workmen were then employed as in 1760. Not until the middle of this century did industry, this time native, arise and establish itself permanently.

In our days the centre of gravity of Stockholm's industries lies in the production of various articles of food and luxury, and in metal work. A catalogue of the chief establishments, with names of proprietors, number of workmen, etc., is here given. It is noted that the city's beauty is marred by none of the expected discomfort and unsightliness of a manufacturing town, inasmuch as all the factories are located in the suburbs.

The special industry of each province is pointed out: we find Norrköping the "Leeds" and Boras the "Manchester of Sweden," are introduced to the unpliant people Uppsala and other ancient homes of culture, and to the inertia of Visby. The illustrations are sometimes suggestive studies in social history. Especially is this the case in Småland; nature here was even less bounteous than usual, but was reacted upon by a sturdy people in whom intelligence and thrift were infused by the contact. To this poor land, in 1845, suddenly came the modern match industry; the canny people benefited to their utmost from the good fortune, and soon the name of Jönköping's "tändstickor" was known across the seas. In 1897 there were reckoned in Småland not fewer than thirteen match factories, employing 2,800 hands and producing an output worth nearly \$1,080,000. The same folk seized upon the pulp and paper industry, and now, in spite of poor resources, Jönköping holds no dishonorable place in the catalogue of Swedish provinces.

The fishermen of Göteborg and Bohus alternate between periods when living is rather precarious and times of great prosperity; the latter coincide with the periodic presence of herring schools. From 1747-1808 catches were frequent; the herring then deserted the coast till 1878, since which time the herring fishery has again flourished. In 1892, the zenith year of the closing period, there were exported

198,000,000 pounds of fresh and 70,400,000 pounds of salted or dried fish.

The timber cutting began with a certain use of water power as early as the sixteenth century; during the seventeenth and eighteenth its growth was retarded by internal and external hindrances. The Government of Sweden was seized by a fear lest the destruction of the forests should cause a change for the worse in the climate, and lest the charcoal supply, upon which the iron industry depended, should be exhausted. Heavy protective and prohibitive tariffs shut off England and other external nations, each of which had its timber-producing colonies. After the fall of Napoleon I. these narrow views and practices were gradually given up and enterprise, chiefly native, raised the industry to its present importance. During the last decades its growth has been accelerated: in 1859 Sweden's entire export of timber was valued at \$2,300,000; ten years later this estimate had crept up to \$14,200,000; in 1897 Sweden's export of unworked timber was valued at more than \$40,500,000. Of this value 70 per cent was derived from the forest wastes of Norrland.

The review says nothing about hours of labor, insurance or the like, confining itself strictly to its subject. It provides a valuable list of statistics to the student of this particular field.

The Race Problem: A Southern Conference.—Thus far much of the work of social reconstruction in the South since the war, especially in the matter of negro education, has, unfortunately for all parties concerned, had its roots centered in the North. It is, therefore, an exceedingly promising sign to find the white men of the South aroused to its importance and ready to initiate for themselves the freest discussion of all aspects of the race problem. Under date of January 4, 1900, the following letter was sent out to the leading citizens of Montgomery, Ala., by a representative committee composed of prominent white men in that city:

"My Dear Sir—The undersigned take the liberty of addressing you with reference to a plan which we believe to be fraught with great good to the South and to Montgomery; and we earnestly request an interested and considerate reading of the statement which follows:

"As Southern men, we feel that any real solution of our race problem can be best approached by the people of the South themselves, and under the leadership of those forces which represent the dominant influences of our own section. We have realized, however, that there is as yet among us no parliament either of men or of ideas. There is no general organ or institution through which the varied aspects of Southern conviction can gain expression. Believing, as we do, in the value of debate and in the uses of argument, we think that

a conference of Southern men upon this subject will have a deep and far-reaching influence upon our public opinion. This conference, if successful, might be held each year, and might become our recognized organ for the expression of Southern sentiment in relation to the most vital of Southern problems. In order that it may command in the fullest sense the interest and the confidence of our people, we should prefer to have its sessions open to the abler and more responsible advocates of the various conflicting opinions which obtain among us. We should like to see this conference deal with such subjects as the relation of the negro to the franchise, the relation of the negro to education and to religion, and the relation of the negro to the social order (including a discussion of the lynching question.) We see no reason why this conference should not become national in its interests and its influence, and, as citizens of Montgomery, we see no reason why Montgomery should not become its annual home.

"If the first conference can be held here in the month of May in the present year, it will be necessary for us to attempt at once its preliminary organization. The task is one of magnitude, but we believe that the citizens of Montgomery, if they will work together in its behalf, can successfully accomplish it. As an initiatory step, we suggest a committee of twenty-five to take the general subject under immediate consideration, and we ask you to become one of this committee. The first meeting of this committee is appointed for the lecture-room of the Central Presbyterian Church, corner of Washington and Lawrence streets, at eight o'clock, on the evening of Monday, January 8, 1900.

"The possibilities of such a conference to the South, to the business, as well as to the moral and educational interests of Montgomery, will then be outlined more fully and more clearly. Will you not at least attend the meeting in person and give the subject a careful hearing?

"Very sincerely,

"GEORGE B. EAGER,
"NEAL L. ANDERSON,
"J. B. GASTON,
"B. J. BALDWIN,
"W. F. VANDIVER,
"EDGAR G. MURPHY."

All but two persons to whom the letter was sent replied in most favorable terms, endorsing the idea. A meeting was called and an executive committee appointed to prepare the details of a plan of action. That committee has issued a prospectus for a "Southern Conference for the Study of Race Problems in Relation to the Welfare of

the South." It will be a great interstate meeting to be held in Montgomery, May 8-10, 1900, and annually thereafter, under the auspices of "A Southern Society for the Promotion of the Study of Race Conditions and Problems in the South." The object of this society, as stated in its constitution, "shall be to furnish by means of correspondence, publication, and particularly through public conferences, an organ for the expression of the varied and even antagonistic convictions of representative Southern men on the problems growing out of the race conditions obtaining in the South; and thus to secure a broader education of the public mind as to the facts of the situation, and a better understanding of the remedies for existing evils."

Extracts from the official announcement of the first conference:

"We wish to create a perfectly free arena for the expression of every serious phase of Southern opinion. We shall not expect the speakers in this conference to agree, for we are not agreed ourselves, on the various questions to be presented. We believe, however, in discussion. Through the conflict of opinions, and the courteous expression of honest differences, we believe that we shall advance the education of the public mind North and South. If most of the debates revolve about the negro it is not because we are solely bent upon his especial welfare. Our interest is primarily enlisted for the people of the South as a whole. We are concerned in the broadest sense for the prosperity and happiness of our Southern country. We shall not forget the neglected elements of our white population. In our general situation, however, the negro is an important factor, industrially as well as in other ways, and we feel that the difficulties of the situation cannot be dissipated by a policy of silence. We hope, therefore, to secure frank and thorough discussion of such questions as these:

"1. *The Franchise.*—Should the franchise be limited by law? If so, how? If limitation is desirable, should such limitation be based on educational or on property qualifications, or on both?

"2. *The Negro in Relation to Education.*—Should the education of the negro be wholly or chiefly industrial? What is the relation of the negro who has had industrial training to the untrained white laborer of the South? What is the extent of the need for the industrial training of the white population? What are the advantages and disadvantages to the South of the negro as a laborer?

"3.—*The Negro in Relation to Religion.*—Should we advise the raising of the standard of ordination for the negro clergy? How much is expended by the white race in behalf of religious work among the negroes? How much of money for religious purposes is

administered by negro leaders? How much is administered by white leaders? What religious work is showing the truest results—that under the auspices of white agencies, or that administered under the auspices of negroes? How can we increase and better the religious guidance of the negro? What is the religious condition of the negro to-day compared with that of ante-bellum days? What are the most hopeful lines of progress for the future?

"4.—*The Negro in Relation to the Social Order.*—Is the negro to remain as a permanent element in Southern life? Is there antipathy to the negro in the South? If so, is it industrial or racial, or both? Is race antipathy a curse, or a blessing to both races? How far has the agitation of the question of "social equality" increased difficulties, and resulted to the disadvantage of both races? Is the crime of rape increasing or decreasing in the South? Is lynching an effective remedy? If not, why not? Are there adequate legal penalties for the offenses often punished by lynching? How can the legal provisions for the punishment of crimes against women be improved? What is the effect of lynching, as a remedy, on the public mind—of the whites?—of the blacks? Has the increased severity of mob penalties tended to the greater security of the home?

"As the committee have explained, they are themselves divided as to the answers which should be given to many of these questions. They would also welcome expressions from men who honestly think that nothing can be done through discussion to aid in the solution of our racial difficulties. The questions, moreover, are entirely suggestive, as merely indicating the general lines which the discussion may be expected to take. As we have declared, our sole purpose is to represent and to serve the South. We expect to find southern speakers who may ably and fully and fairly give due representation to all sides of the great questions which are demanding solution at our hands. In order to give general distinction to the gathering, a few speakers representative of the broader and more sympathetic phases of Northern thought, will be asked to be present as our guests. By giving a just opportunity to the opposing advocates in each debate, we shall hope to aid in the establishment of the truth and in the education of public opinion. The South has nothing to lose and everything to gain from a fearless, scholarly, and patriotic discussion of her own problems by her own sons."

The secretary of the society and also of the conference is the Reverend Edgar Gardner Murphy, Rector of St. John's Church, Montgomery. His address is P. O. Box 370, Montgomery, Ala.